





THE
Schoole of Vertue, and Book
of good Nuture, teaching Children
and Youth their duties.

Newly perused, corrected, and amended.

Hereunto is added a brieffe Declaration of
the duties of each degree.

Also certaine Prayers and Graces,
compiled by R. C.

*If thou wilt be counted veruous and holy.
Despise not good counsell, but rebuke fully.*



LONDON,
Printed by M. Flesher for Robert Bird,

The Preachers Counsell to Parents and Masters.

R Egard the soft and tender yeares,
O Parents of your children deare
B E unto them in faith and truth
E xamples manifest and cleere.
R Emember if the children halt,
T he Tutors chiefly are in fault.



C ontrole them wisely with the tongue,
R Eforme them justly with the rod,
O ut of their hearts while they are young
W eed all abuse offending God,
L et vice in them have small abode,
E xhort, reprove, and reprehend
Y our children, that they may amend.

The Authors name in verdict.

Say well some will	God forgive them
by this my labour,	that doe me blame.
Every one yet	Each man I wish,
wil not say the same:	whom I offend,
Among the good	Rightly to reade me
I shall finde favour,	and their faults amend

The



The Schoole of Vertue.



First in the morning,
When thou dost awake,
To God for his grace
thy petition make;
This prayer following
use daily to say,
Thy heart lifting up
thus doe thou pray.

Morning Prayer.

O God from whom
all good works proceed
To thee we repaire
in time of our need,
That with thy grace
thou would'st vs indue,
Vertue to follow,
and vice to eschew.
Heare this our request
and grant our desire,
O Lord most humbly
we thee require:

The Schoole of Vertue.

This day vs defend,
that walking aright
We may doe the thing
allotwd in thy sight,
That as we in yeares
and body doe grow,
So in good vertues
we may likewise flow,
To thy gloze, O God,
and joy of our parents,
Learning to liue
after thy Commandments:
Flying from sinne
and all kind of crime,
Applying our bookes,
not losing our time.
That we may goe forward
here in wel doing,
In this baile of misery
vnto our liues ending,
That after this life
here transitory,
We may attaine
vnto greater gloze.
The Lords Prayer then
see that thou recite,
And keepe this good order
each morning and night.

How

The Schoole of vertue.

How to order thy selfe when thou risest, and
in apparelling thy body.

Chap. i.



W euer sloath
and ouermuch sleepe
In health thy body
thereby thou shalt keepe.
Such sleepe engendzeth
diseases and paine,

It dulleth the wit
and hurteth the bzaine.

Early in the morning
thy bedding forsake
Thy garments put on,
thy selfe ready make.

To cast vp thy bed
let it be thy part,
Else may they report
that beastly thou art.

For so to depart,
and let the same lie,
As neither handsome
nor yet mannerly.

Downe from thy chamber
when as thou shalt goe,
Thy parents salute thou
and the household also.

The Schoole of Vertue.

Thy hands see thou wash,
thy head likewise keame,
And in thine apparell
see to me be no seame.

With thy cap fairly brusht
thy head couer than,

Putting it off
in speaking to any man.

Cato doth counsell thee
thy elders to reuerence,

Declaring thereby
thy duty and obedience

Thy shirt coller fast
vnto thy necke knit,

Comely thy clothing
about thee make fit,

Without thy girdle,
abroad doe not goe,

Thy hose faire rub,
and thy shoes wipe also.

A napkin see that
thou haue in readinesse,

Thy nose to cleanse
from all filthinesse.

Thy nailes if need be
see that thou pare,

Thy eares keepe cleane,
thy teeth wash thou faire.

The Schoole of Vertue.

If ought about thee
chance to be tozne,
Informe thy friends
how it is wozne,
That new for thee
they may provide,
D; mend the old
in time being spide.
This done, thy satchell
and thy booke take,
And to the schoole
hast doe thou make,
But ere thou goe,
with thy selfe sozethinke,
That thou take with thee,
pen, paper, and inke,
For these are things
soz study necessary,
Forget not then
with thee them to carry.
The Souldier preparing
himselfe to the field,
Leaves not behind him
his sword nor his shield:
No more should a Scholler
forget foolishly,
What at the Schoole
he must occupy.

These

The Schoole of Vertue.

These things thus had
I straight take thy way
Unto the Schoole
without any stay.

How to behave thy selfe in going by the Streets,
and in the Schoole.

Chap. 2.

If going by the way, and passing the street,
thy cap put off, salute those ye meet.
In giuing the way to such as passe by,
it is a point of civility.

And if thy way fortune so for to fall,
let it not grieue thee thy fellowes to call.

When to the Schoole thou shalt resort,
this rule note well I thee exhort:

Thy master there being salute with all reuerence
declaring thereby thy duty and obedience.

Thy fellowes salute in token of loue,
lest of gentlenesse they doe thee reproue.

Sit downe in thy place, thy satchell vntie,
thy books taken out, thy lesson apply.

All things seeme hard when first we begin,
yet labour and diligence at last do them win.

We ought not to reckon and count the thing hard,
that bringeth pleasure and joy after ward:

Learn in thy youth, for it is most true,
it will be too late when age doth ensue.

The Schoole of Vertue.

Deeds that deserved fame and great praise,
buried wee see had beene in old dayes,
If learning had not brought them vnto light,
and let them abroad in all peoples sight,
Apply thy mind to learning and science,
for learning indeed wil be thy defence.
Nothing to science compare we may wel,
the sweetnesse thereof doth al things excel.
And Cato the wise this woorthy saying hath
that man wanting learning is an image of death
The roots of learning most bitter we deeme,
but yet the fruits most pleasant doe seeme.
Then laboꝝ for learning while here thou shalt liue
the ignorant to teach, and good example giue:
So shalt thou be thought a member most woorthy,
the common wealth to serue in time of necessity.
Experience doth teach, and shew to thee plaine
that many to honoꝝ by vertue attaine,
Which were of birth both simple and base,
such is the goodnesse of Gods special grace:
For he that to honoꝝ by vertue doth rise,
is double happie, and counted most wise,
If thou doubt any thing, desire to be told,
no shame to learne, be thou neuer so old.
Ignorance doth cause great errors in vs,
for wanting knowledge doubts to discusse.
Then learne to discerne the good from the ill,
and such as thee warne beare to them good wil.
When

The Schoole of Vertue.

When from the Schoole ye shall take the way,
orderly goe ye two in array:
Your selues matching as meeke as yee may
that men in beholding may well of you say.
In commending those your mannerly wayes,
which needs must sound to your great praise,
Not running on heaps as swarmes of Bees,
as at this day enery man sees,
Not vsing but refusing such idle toys,
as commonly are vsed in these daies, of boyes,
As whooping and halloeing, as in hunting the fox
that men in hearing deride them with mocks.
This foolishnesse forsaake, this folly eschew,
and for your owne praise mark this both enue
In going by the way neither talke nor jangle,
gape not, nor gaze not at enery new fangle,
But soberly goe with countenance graue,
humbly your selues to all men behaue,
Be free of a hat, and franke of a knee,
and beloued of all men be sure thou shalt be:
Be lowly and gentls, and meek of mood,
that men cannot chouse but of thee speak good.
In passing the streets doe no body harme,
vse but few words, and thy tongue charme.
Then may men see that grace in thee groweth,
from whence enery vertue abundantly floweth.
When thou art come where thy parents do dwel
thy leaue there taking, bid thy fellows farewell:

The Schoole of Vertue.

The house then entring in thy parents presence,
humbly salute them with all due reuerence.

How to behaue thy selfe in sitting at the
Table. Chap. 3.

When downe to the Table
thy parents shall sit:

In place be ready
for the purpose most fit:

With sober countenance looke them in the face
thy hands holding vp thus begin grace.

Grace before meat.

Give thanks to God (with one accord)
for that shall be set on this board,

And be not carefull what to eate,
to each thing liuing the Lord sends meat.

For food he will not see you perish,
but will you feed, foster, and cherish.

Take well in worth what he hath sent,
and at this time be therewith content.

Praising God. Amen.

As treatably speaking, as thou art able,

For their vnderstanding that sit at the table,

Grace being said, lowe courtesie make you,

And mannerly say, Much good may it doe you.

The Schoole of Vertue.

Of stature then if able thou be
to serue at the table it shal become thee,
In bzinging to it such meat as shal need,
for thy father and mother theron to feed.
Dishes with measure thou ought' it not to fil,
else maist thou happen thy seruice to spil
Upon thine apparel, or else on the cloath,
which for to doe would anger them both.
Spare trenchers and napkins haue in readinesse,
to serue at the table if there come any guesse.
Haue a quick eye that nothing doe want,
of necessary things see there be no scant.
As of bread and drinke prouide there be plenty,
the volder with bones see oft thou empty.
At hand be ready if any doe call,
to fetch or take up if ought chance to fall,
When they haue done, then ready make,
the table up faire in order to take.
First, the Salt see that thou couer,
hauing by thee either one or other,
Who from thy hands may each thing conuay,
as from the table thou shalt take away.
A voyder vpon the table then haue,
the trenchers and napkins therein for to saue.
The crums with a napkin be careful to swiipe,
at the tables end in a voyder them keepe:
Then befoze each man a cleane trencher lay,
the best seruing first, the rest in array.

Then

The Schoole of Vertue.

Then Chæse with fruit on the table set,
Bisket or Carawates, as ye may get,
Wine see thou fill then, or else Ale or Beere,
but Wine is the meekest to make up the cheere.
Then see thou attend the table vpon,
it for to void, when thy parents haue done.
Each side of the cloath see thou turne in,
folding it vp, at the high end begin.
A cleane towell then on the table spread,
a towell wanting, the cloath take in stead:
The Bason and ewer to the table bring,
in place conuenient their pleasures abiding.
When thou shalt see them ready to wash,
the Ewer take up, and be not too rash
In pouring out water more then wil suffice:
than take up the cloath that they may arise.
All things thus done, forget not thy duty,
before the table to make low curtessie.

How to order thy selfe sitting at the table.

Chap. 4.

○ Childzen giue eare your duties to learne,
how at the table your selues to governe.
Presume not too high, I say in no case,
in sitting downe, to your betters giue place.
Suffer each man first serued to be,
for it is a point of great curtessie.

And

The Schoole of Vertue.

And when they are serued pause thou a space,
foz that is a signe of nurture and grace.
Salt with thy knife then reach to and take,
thy bread cut faire and no mammocks make.
Thy spoone with pottage too full doe not fill,
foz fouling the cloth if it chance to spill:
And rudenesse it is thy pottage to sup,
oz speake to any, his nose in the cup..
Thy knife see be sharpe, to cut smooth thy meate,
thy mouth fill not full when as thou dost eate.
Pot smacking thy lips as commonly doe hogs,
noz gnawing of bones, as doe dinghill dogs.
Such rudenesse abhore, such beastlinesse flie,
at the table behane thy selfe mannerly.
Thy fingers keepe cleane thy trencher vpon,
hauing a napkin to wipe them thereon:
Thy mouth in like case cleane doe thou make,
the cup to drinke in, if in hand thou it take.
Let not thy tongue at the table walke;
and of no matter either jangle oz talke:
Temper thy tongue and thy belly alway,
foz measure is treasure the proverbe doth say
And measure in all things is to be vsed
what is without measure ought to be refused.
Foz keeping of silence thou shalt not be shent,
whereas thy talking may cause thee repent..
Both speech and silence are things commendable
but silence is meetest foz a child at the table.

The Schoole of Vertue.

For Cato doth say, that in old and young,
the first step to vertue is to bridle the tongue:
Picke not thy teeth at the table sitting,
and vse not at meales ouermuch spitting.
This rudenesse in youth is nought at a word,
thy selfe mannerly behaue at the word.
If occasion of laughter at the table you see,
-beware out of measure at no hand you be.
Of good manners learne, and know what ye can,
it will thee prefer when thou art a man.
Aristotle the Philosopher this worthy saying writ,
that manners in a child are counted more fit,
The playing on instrumētts, or any baine pleasure:
for vertuous māners are most precious treasure.
With this prudent saying be not offended,
for playing on instruments is not discomended.
The Philosopher's rule herein hath not erred,
manners befoze musick he would haue preferred
Refuse not good counsel, nor his words despise,
to vertue and knowledge by him thou maist rise.

How to order thy selfe in the Church.

Chap. 5.

When to the Church thou shalt take the way
kneeling or standing to God humble pray;
All worldly matters from thy mind put apart,
and earnestly praying to God lift thy heart:

The Schoole of Vertue.

A contrite heart he wil not despise,
but doth account it a sweet sacrifice,
To him thy finnes shew and confesse,
asking for them grace and forgiveness.
He is the Physician that healeth thy soze,
and can to health againe thee restore.
Then aske thou in faith not doubting to haue,
and thou shalt receiue that which thou dost craue.
If lawfull it be of God to require,
he wil heare thy suit, and grant thy desire.
More merciful he is then tongue can expresse,
the author and giuer of all grace and goodness.
Al ye that labour and burthened be,
I wil refresh in coming to me:
These are Christs words, the Scripture is plain,
spoken to all such as here suffer paine.
Our toils to his word now let vs frame,
the heauenly habitation thereby we may claime.
In the Church comely thy selfe behaue,
sober in carriage with countenance graue,
While you be there talke of no matter,
nor with one another whisper nor clatter:
Order thy selfe reuerently alway,
when to the Church thou shalt come to pray.
Each thing hath its time, consider the place,
for it is a token of vertue and grace.
The Lord doth call it the house of prayer,
it must not be vsed as a Market or fayer.

The Schoole of Vertue.

The fruits of gaming, Vertue, Learning.

Chap. 6.

O little children, eschew each ill game,
for that hath brought many one into shame.
As dicing and carding with such other playes,
these have badone many worse nowadaies.
But if thou delight in any such thing,
delight in knowledg, vertue, and learning,
For learning wil lead thee to the schoole of vertue,
and vertue wil teach thee vice to eschue:
Vice being subdu'd, thou canst not but flourish,
happy is that man that vertue doth nourish.
By knowledg like wise thou shalt doubts discern
and all other things needful to learne.
These are the fruits which by them we take,
cursed be they which doe them forsake.
But we erre in wit, following our wil,
in iudging that good which is very ill.
Let reason this rule, and not will this lead,
in following the fancie a wrong path to tread.
But subdue thy lust and conquer thy will,
if it shal moue thee to doe what is ill.
For what hurt by game to many doth grow,
no wise man I thinke but doth it wel know.
Experience doth teach and make manifest,
that honest men it hate and detest.

The Schoole of Vertue.

Strife and debate, murther and theft,
which among Christians I would God were left:
Cursing and banning, swearing and tearing,
that no Christian heart can abide the hearing.
These are the fruit which from gaming do spring
auoide gaming therefore, for there is no worse
(thing.

How to behaue thy selfe in talking with
any man. Chap. 7.

If one demand a question of thee,
in answering too hasty take heed how thou be:
Weigh well his words, the case vnderstand,
ere an answer to make thou dost take in hand.
Orelse he may iudge in thee little wit,
to answer a question not knowing it,
Suffer his tale out whole to be told,
then speak thou maist boldly, & not bee controld:
Low obeyſaunce make, looke him in the face,
and treatably speaking, thy words duly place:
With countenance sober, and body upright,
thy feet in it together, thy hands in like plight.
Cast not thine eye on enery side,
and when thou art praised, therein take no pride.
In telling thy tale neither laugh nor yet smile,
such folly for sake thou and count it but vile.
In an audible voice thy words plainly utter,
Smoothly & notice them without stop or utter.

Too high or too low, since both exceed measure,
 in using thy tongue, in thy talk take no pleasure.
 Be careful an order to keep and observe,
 so; so from the purpose thou shalt seldom swerve.
 Hastineffe of speech will cause thee to faile,
 and make thee to misse in telling thy tale.
 To stut and stammer is a foule crime,
 learne then to leane it, take warning in time.
 How euill a child it both becoms
 be thy selfe iudge, thou hauing wisdom:
 And sure it is taken by custome and byr,
 while yong you be, there is hope of cure,
 This generall rule yet take with thee,
 in speaking to any, bare headed be,
 The common psoner be remember ye oft,
 better be vnfed, then vntannerly taught.

How to behaue thy selfe, being sent on a
 message. Chap. 8.

If on a message forth thou be sent. (mean
 take heed to the same and marke what is
 Depart not away if thou be in doubt,
 but know wel thy message befoze thou passe out
 with possible speed then hast thee right soone,
 if need so require that so it were done.
 After humble obedience thy message discharge,
 in vntering thy words be not too large:

The Schoole of Vertue.

But after thy matter frame thou thy talke
not letting thy tongue in wastfull woordes walke
And to thy Master therein make relation,
euer as thine answer shal giue thee occasion:
Neither ad nor diminish any thing from the same
lest it turne afterwards to rebuke and shame.
But the same pttter as nere as thou maist,
and no fault shal they find with what thou saist.
Thus doing, from fault thou shalt be set free,
and counted a seruant vpright in degree.

Against enuy and malice. Chap. 9.

If vnto anger thy heart be in thral,
reason not ruling thee needs must thou fall,
Conquer thy will and brydle thy lust,
not following thy fancy though occasion be iust.
For anger and fury wil thee so change, (Strange
that thy doings to wise men wil seeme very
All anger and wrath fray far from thy flesh,
for wrath said Plato leades shame a leash.
The hasty man doth neuer want trouble,
his madnesse of mind his anguish doth double.
If malice doth moue to reuenge thy cause,
Dread Almighty God and danger of lawes,
Reuenge not thy selfe though able thou be,
forgiue the offender and friendly agree:
He is perfectly patient and void of disdain,

that

that can both anger and fury reſtaine.
 Envy in no caſe the ſtate of thy brother,
 in word nor deed hurt no one nor other.
 Debate and deceit, contention and ſtriſe,
 are the chiefe fruits of an euill life.
 And Solomon ſaith, an enuiouſ heart,
 of pleaſure or profit receiueth no part.

The fruits of Charity, love, and patience.

Chap. 10.

Charity ſeeketh not what to her doth belong,
 but patiently abiding ſuſtaines rather wrong
 Not enuying, but ſorbearing with loue & patience,
 ſo noble is her nature forgiving all offence.
 And loue doth moue the minde to mercy,
 but malice againe doth work the contrary,
 Which in wicked men wil euer beare ſtroke,
 but patience doth teach thee to beare ebery yoke:
 Where patience and loue together doe dwell,
 all hate and debate, and malice they expell.
 Loue conſtant with faith, Pythagoras doth call
 a ſoueraigne vertue, and a ſewell principall.
 Cato doth ſpeak the ſame in effect,
 where loue is not, vertue is imperfected,
 Deſire of God to aſſiſt thee with grace,
 charity to uſe, and vertue to embrace.
 Theſe thee following wil thee inſtruct,

The Schoole of Vertue.

and to vertues schoole they will the conduct,
And from vertues schoole to eternall blisse,
where perfect joy continually is.

Against the horrible sinne of swearing.

Chap. 17.

In vaine take not the name of God,
I sweare not at all for feare of his rod,
The house with plagues he threatneth to visit,
where oathes are used they cannot escape it.
Just are his judgements, and true is his word,
and sharpe it is then a two edged sword.
Wherefore beware thou of his indignation,
learne to liue well in thy vocation,
Whereunto the Lord through grace doth thee call,
rising againe if thou fortune to fall,
By prayer and repentance, and mind to amend,
for Christ would haue saved all such as offend,
If they doe turne from their wickednesse,
and purpose to liue in vertue and godlinesse,
What better art thou for thy cursed swearing
like a blasphemous beast, the name of God tea-
rouching his ire, & kindling his wrath, (ringe
to endlesse perdition the perillous path.
Seneca doth counsel thee all swearing to refraine,
although much profit by it thou maist gaine,
Pericles whose words are manifest and true,
doth thee admonish all oathes to eschue.

The

The Schoole of Vertue.

The late like wise, which God the Lord gave,
Swearing amongst vs by no meanes would haue
The counsell of Philosophers I haue exprested,
amongst whom swearing was utterly detested.
Much lesse among Christians it ought to be,
for it comes of the Demill, and must be refused.

Against the vice of filthy talke.

Chap. 11.

N filthy talke in any wise vse,
Thy tongue thereby like a beast to abuse,
Of euery idle word account we shall render,
and all men I would this saying to remember,
God the iust iudge at the generall day,
will take account of all that we say.
That day to the iust most ioyfull shall be,
but all the wicked confusion shall see,
As we doe here, like regard we shall haue,
vnlesse we repent, and mercy of God craue.
If God will deale with vs so straight,
for things that be of little waight,
Then haue we not cause to feare and dread
our euil conuersation, and liues lewdly led.
Thy tongue take heed thou doe refraine
from speaking of words that are but vaine.
Thy will and wit to goodnesse apply,
if the seruant of God thou wilt liue and die.

Against

To forge, to faine, to flatter and lie (ly,
requires diuers colours, with words faire &
But the utterance of truth is simple and plaine,
and needeth no study to forge and to faine.
Wherefore speake truth howeuer stand the case,
so shalt thou find more fauour and grace.
Use truth, and tel truth in what thou goest about,
for time in al things the truth wil try out,
Shame is the reward that to lying is due,
to auoid shame therefore tel what is true.
A liar by his lying obtaineth this profit,
that when he tels truth no man wil him credit.
Then let thy talke with truth wel agree,
and shamed therefore thou shalt neuer be.
How may a man to a liar giue trust?
doubt his deeds rather, if his words be vnjust.
By speaking of truth there commeth no shame,
but vttering of lyes deserveth much blame,
And though by lying thou shiftest a while,
yet at the last it wil thee beguile.
Trust to the truth, and speak what is plaine,
for the death of the soule in lyes doth remaine.



A prayer to be said when thou
goest to bed.

O Mercifull God heare this our request,
And grant vnto vs this night quiet rest,
Into thy tuition O Lord doe vs take,
Though our bodies sleepe, yet let our minds wake
Remit the offence this day we haue wrought,
To thee & our neighbours, in word, deed, & thought:
And grant vs thy grace henceforth to fly sinne,
That a new Christian life wee may all begin.
Deliver and defend vs this night from all euill,
And from danger of Satan the Deuill:
Who like a Lyon goeth about night and day,
By al subtil meanes stil seeking his prey.
Assist vs (O Lord God) with thy spirit of grace,
That valiantly from vs the fiend we may chase,
And in getting the victorie may lift vp our voice,
And in thy great strength triumph and reioyce,
Saying thus, O Lord to thee be all praise,
For thy mighty protection both now and alwaies.
Thus ordering our selues God will vs blesse there
With life euerlasting. Let vs all say amen.

The

The particular duties of al degrees

Ye Princes of the earth
this shott lesson learne,
Seeke after knowledge,
all doubts to discerne.

Ye Judges giue iudgement
according to right,
As may be found acceptable
in the Lords sight.

Ye Prelates preach purely
the word of the Lord,
That your preaching and liuing
in one may accord.

Ye Fathers and mothers
your childzen so instruct,
As may them to grace
and vertue conduct.

Ye childzen likewise
your parents obey,
In all kinde of godlines,
as much as you may.

Ye Masters doe you
the thing that is right,
Dealing in conscience,
and not as you might.

The Particular duties of all degrees.

**Ye servants apply
your businesse and art,
Doing the same truly
in singlenesse of heart.**

**Ye husbands loue your wiues,
and with them dwell,
Use gentle words,
and bitternesse expell.**

**Ye wiues loue your husbands,
and obedient be :
For they are your heads,
and aboue in degree.**

**Ye Parsons and Vicars,
that haue cure and charge,
Take heed to your flocks,
and run not at large.**

**Ye men of Law,
in no wise delay
The cause of the poore,
but helpe what ye may.**

**Ye that be craftsmen,
in deceit take no pleasure,
But giue to all men
due weight, tale, & measure.**

The particular duties of al degrees.

Ye that be Landlozds,
and haue houses to let,
At reasonable rent
them bargaine and set.

Ye Merchants that vse
to buy and to sell:
Use lawful wares,
so shall you do well.

Ye subjects liue ye
in obedience and awe,
Fearing Gods iudgements,
and danger of law.

Ye rich men whom God
abundance hath sent,
Relieue the poore people,
and indigent.

Ye miserable poore
be content with your state,
And though you be needy
yet grudge not thereat.

Ye great men the causes
of widowes and fatherlesse
Defend against all such
as would them oppresse.

The Particular duties of all degrees.

All yee that are called
to any kind of office,
Execute the same truly,
according to justice.

Let vs live here
in our vocation,
To the glory of God,
and profit of our nation.

Lastly, to come
to true English hearts,
To live in submission
it shall be our parts.

And for King Charles
our King let vs pray,
Whom the Lord God preserve
and defend night and day.

With his highnesse Council
and al the Nobility,
Bishops and Churchmen,
and al the Commonalty,

God grant vs to doe this
which sitteth on hie:
Then wel shall we live,
and well shall we die.

F.S.

Certaine

Certain Prayers and Graces newly ad-
ded, to be used of Schollers, both
before and after noone.

Compiled by R. C.

NOW that the day-star doth appeare,
to God deuoutly let vs call,
That in the deeds of day-light cleare,
he keepe vs from misfortunes all.

Let him temper our tatling tongue,
by biding it after his will,
Lest horroz vile breake vs among,
with woords of strife that sound full ill.

Let him couer our sight allway,
by feeding it as he knowes best,
Lest we delight in vaine things tho,
and so draw them into our brest.

Let all the secrets of our hearts
be pure and cleane from filthinesse,
Let sloathfull sluggishnesse depart
from us that studie doe profess.

Let meane diet of drinke and meate,
beate downe the pride of filthy flesh,
Lest raging in that filthy heat
it lose of youth the flowers fresh.

These

Prayers for Schollers.

These things we craue, that when the day
by course of kind alway shall passe,
And night shall come then sing we may
in praise of him to our solace.

And that we may still beare in minde
in what woorks we the day shall spend,
Let vs reioyce what woords we find
in bookes that were made to that end.

In Exodus and other moe,
that witten were by Gods elect,
We find Gods precepts witten so,
as after followeth in effect.

When Jacobs seed in wilderness
could not abide Gods voyce to heare,
Then Moses did himselfe addresse,
for them before God to appeare.

And at the Lords commandement
he tooke to him his seruant true:
Up to mount Horeb then they went
to learne this Law which doth ensue.

Which Law God writ in Tables twaine,
of stone so hard which might last long:
And would the same should still remaine
among his folke both old and young.

Prayers for Schollers.

And first to make their minds attent;
he said (O Israel give eare)
I am the Lord omnipotent,
whom thou must serve, obey, and feare.

For I thee brought from carefull thrall,
wherein thou wast in Egypt long,
And couldst there find no ease at all,
but wert insozt to suffer wrong.

Thou shalt therefore haue in my sight,
none other God but onely me:

For I alone haue power and might,
and all the rest vaine doles be.

Thou shalt not cast out, paint, or draw,
for thee the forme of any thing,
In Heauen or earth, or stand in awe
of ought that is of mans making.

For why? I am a Jealous God,
and will mine honour to none giue:
I beat the children with sharpe rod,
that like their wicked parents liue.

And that, to thee or soure descents,
in such of them as doe hate me,
And keepe not my commandements,
but in their doings wicked be:

Prayers for Schollers.

But such as loue euē as they should
me, and my name, and their obserue,
I thew mercy a thousand fold,
and them from euills I preserve.

Take not in vaine Gods holy Name,
but vse it with all reuerence,
For why: the Lord doth all such blame,
as herein doe commit offence.

Remember that thou holy keepe
the day of rest, as God doth will:
Six daies thou shalt thy worke apply,
and doe all things that he not ill.

But the seuenth day is the Lords rest,
wherein no vile work may be done,
By thee, thy child, thy slave or beast,
or stranger that with thee doth woon.

For in fire dayes the Lord did frame
the heauen, the earth, the creatures all,
The seuenth he ceast, and blest the same
as time for his on him to call.

All these precepts the Lord did write
in the first Table made of stone,
And would they should in them delight,
that for his loue serue him alone.

Prayers for Schollers.

The second Table followeth then,
wherein the Lord instructeth us
How to behaue vs towards all men,
and in the same is w^ritten thus:

Unto thy Parents hono^r giue,
as Gods Commandement willeth thee,
That thou long daies and good maist liue,
on earth where thine abode shall be.

Murder no man by wo^rd no^r deed,
with tongue, o^r swo^rd, o^r other thing,
Doe nought from whence hate may proceed,
For murder out of hate doth spring.

Avoid all foule adultery,
and all things that thereto belong,
And filthy thoughts, and lust of eye,
and all vnchast talke of thy tongue.

Take not by fraud, o^r by rapine,
the things that others doe possesse,
For so to take what is not thine
befo^re God is great wickednesse.

Against no man false witnesse be,
but testifie the truth alway,
For God thy secret thoughts doth see,
and will thee iudge at the last day.

Thou

Prayers for Schollers.

Thou shalt not in thy heart desire
thy neighbours wife at will to haue,
His house no2 field doe thou require,
no no2 his seruant, o2 his slaue.

Be not desirous to receiue
his ore, his asse, o2 any beaſt,
That he is not willing to leaue,
no2 ought that by him is poſſeſt.

Theſe be the Lawes that God did giue
to Jacobs ſeed in wilderneſſe,
And would that they therein ſhould liue,
that will an endleſſe life poſſeſſe.

But ſuch as will the Law neglect,
and walke after fleſhly deſire,
The Lord at laſt will them reſect,
to dwell in euerlaſting fire.

The Lord God fo2 his mercies ſake,
guide vs fo2th in his perfect way:
That we may ſcape the fiery lake,
and liue with him in bliſſe fo2 aye.

That theſe things may be granted vs,
at this time and hence fo2th allway,
In the name of our Lord Ieſus
to God the Father let vs pray.

Prayers for Schollers.

Our Father which in heauen art,
and dost reigne ouer all:
Thy holy name be sanctified
among both great and small.

Thy kingdome come, wherein we may
no wicked thing abide:
For ought that doth set vp it selfe
is putt vp with pryde.

Thy will be done vpon the earth,
like as in heauen above;
Where all thy creatures worke thy will,
because they doe thy love.

Giue vs this day our daily bread,
which now doth make vs crave;
For why: our soules and bodies both
of thee their food must haue.

To aske forgiveness of our sinnes,
deare father we are bold;
As we forgive to wrongs that are done
against vs manifold,

Doe thou not esteeme vs as thyng,
for we are weak indeed:
But when thou shalt be ill at ease,
deliuer vs from need.

Prayers for Schollers.

For thy the kingdome and the power,
and glory euery whit.

As thine and shall be euer more,
all soules say, So be it.

Lord preserve our King and Quene,
with all his royall traine:

But chiefly such as zealous be
thy Gospel to maintaine,

Which grant, O God, till day of doome
in Britaine may remaine.

Prayers for Mid-day.

Now that we haue the morning spent,
in learnings honest exercise,

Let natures bow be ouer bent,
our bodies let vs not despise.

Let vs therefore take at Gods hand
such nourishment as he doth giue,

To feed his folke by Sea and Land,
without the which we cannot liue.

And that we may auoid exceſſe,
to him for Grace now let vs call,

For surfet both the wit oppresse,
and drowneeth good things naturall

And more, besides, the gift of God
if we abuse vnto our shame,

Woe woorthy are to feele the roo
for such dishonour to his name,

Prayers for Schollers.

That we therfore may hold the meane,
to him that made vs, let vs pray:

And to his promise let vs leane;
that wold vs in his name to say, not lye

Our father which art, &c.

Prayers for euening.

Before the cleare light of the day
by course of kind do aues to an end;

To God deuoutly let vs pray,
that he will vs keepe and defend:

And that all dreames filthy and vaine,
with fantasies that night doth bring,

May fly farre from our heavy baine;
while we by sleepe seeke refreshing.

And that he will our foes suppress,
who still doe seeke vs to beguile:

So that no manner of wickednesse
hath power our bodies to defile,

And moze besides, that when we sleepe
he will bouchsafe vs wished ease:

So shall we when the day doth peepe,
his Majesty with praises please.

Now that the father of all might,
will grant this for his deare SONS sake,

Let vs most humbly in his sight,
as he hath taught, our prayers make:

Saying, Our Father, as befoze.

The

Grace before meat.

The Lord that did all things create
For man to serue him at his need,
Blesse all that we doe drinke or eat,
And giue it strength our flesh to feed:
For whatsoeuer shall nourish indeed,
Whether it be good for man or beast,
Must by his mighty power be blest.
And sith we haue an inward man,
That must with inward food be fed,
Which by no meanes obtaine we can,
But by him that is heauenly bread,
And of all spirituall things the head:
Let vs still feed on him in mind,
That gaue his flesh to feed mankind.
Thus doing we shall runne our race,
Without the want of any food,
And at the last come to the place
That promist was to Abrahams brood,
And by faith washt in Christ his blood.
Where enermore we shall him see,
That is one God in persons thre.
O Lord preserve in health and peace
King Charles our gracious King,
The holy Spirit in him increase,
That he may be as he hath bin,
A sword to cut off Popery cleane,
That he and we may hold that truth
Which he hath loued from his youth.

Amen.

Psalm

Grace after meat.

N Did that you haue your bodie fed,
With food that feeble fleshy must haue
Remember that you break your bread
To such as need compells to craue
For God that good gifts to you gane,
Would that you should therewith refresh
Such as doe lacke, and are your fleshy.
You are not Lords of that you haue,
But must account of each thing make,
To him that giveth, when you aske,
Abundance for your neighbours sake,
And would you should not see them lacke:
Be diligent alway therefore,
To helpe the needy with your store.
And if you doubt what sort they be
That should reliefe find at your hand,
Among all men looke whom you see
That of your help in need doe stand,
To be relieved and loos'd from band
Whom think you know to be that sort
That at your hands must haue comfort,
But chiefly such as doe professe
The name of Christ vnfainedly:
For in them Christ is in distresse,
And craueth helpe in misery,
And will repay with blisye
All that to him you giue or lend,
And that in life that shall not end

Amen.

Grace before meat.

A s to the like all pleasant things
haue still vniuauioury taste,
shall Gods gifts be vnto vs
if vaine ly we them waste,
Take heed therefore, faith Christ our Lord,
that surfeiting ye them,
let not your hearts with banquetting
be drownd and overcome.
receiue Gods gifts with giuing thanks,
and natures weaknesse feed,
When you haue done remember those
which want and stand in need.
So shall God blesse and he increase
your basket and your store,
And giue you life in Christ our Lord,
which liues for evermore.

Grace after meat.

M ans life preserued is by food,
as God hath well decreed,
But on Gods grace and holy word
our soules must daily feed.
Through want of food materiall,
the body soone will pine,
So will the soule if long it lacke
the spirituall food diuine.
To thee be praise (O Father deare)
which at this time hath sent
Both for our soules and bodies food,
thy childzen to content.

Amen.
Thanks

Grace before meat

Thankes be to God in heauen above,
for he hath fed vs well,
And we beseech his gracious loue
to feed our soules as well:
Repentance with the fruits thereof,
that we neuer forget,
Tender (O Lord) thy holy Church,
good rules in it to set:
And evermore upon England
thy heavenly grace downe send,
That it may by thy word and truth,
our sinfull soules amend.
And finally, all such as be
afflicted for thy word,
Comfort them by the holy Ghost
through Iesus Christ our Lord.
O Lord preserve in peace and wealth
Our noble King, and send him health.

Grace after meat.

Teat and drinke doth small auaille,
the world is all but vaine,
Except the Lord our hearts doe guide
our pleasures are but paine.
Grant vs therefore, O Christ, that we
may all with one accord,
Not liue to eat, but eat to liue,
and liue to praise the Lord. Amen.

Grace before meat.

The eyes of all things doe looke vpon and trust in thee (O Lord) thou givest them meate in due season, thou openest thy hands, and fillest with thy blessing every living creature: good lord blesse vs and all thy gifts that we receiue of thy bounteous liberality, through Iesus Christ our Lord, Amen.

Grace after meat.

The God of all power, who hath called from death the great Pastor of his Sheep, the Lord Iesus, comfort & defend the flock which he hath redeemed by the blood of his eternall Testament: increase the number of true Preachers, repress the number of obstinate tyrants, mitigate & lighten the hearts of the ignorant, release the paines of such as be afflicted, but especially those that suffer for the testimony of the truth. And finally confound Satan by the power of our Lord Iesus Christ. So be it.

Grace after meat.

Christ which at his last Supper gave himselfe vnto vs, promising his body to be crucified, & his blood to be shed for our sinnes, blesse vs and our meat. Amen.

The God of peace and loue, vouchsafe alway to dwell with vs: and thou Lord haue mercy vpon vs. Glorie, honour, & praise be given to thee O Lord which

which hast fed vs from our tender age, and giue
 sustenance to euery living thing, replenish
 hearts with joy and gladnesse, that we allwaies
 hauing sufficient, may be rich and plentiful in
 good workes, through our Lord Iesus Christ.
 So be it.

Our King and Queene O Lord defend,
 And blesse themboth world without end

God preserve our Realm, the Kings ma-
 iesty with his Royall Queene: the honorable
 Councell, and all the Nobility and Commons
 the same: God assist the Clergy with his ho-
 ly Spirit, in setting forth his truth: God defend the
 fauourers of the Gospell, and make vs all faith-
 full & zealous in the same: God change the hearts
 of our enemies: the mighty power of God destroy
 Antichrist with his wicked Kingdome: God send
 the Gospell a ioyfull and free passage through the
 whole world, that euery one of vs may liue godly
 and vprightly in our vocation & calling, through
 Iesus Christ our Lord. Amen.

FINIS.

gib
ity
wa
in
zit
,
t en
ma
2ab
ons
s be
no
fais
ear
Gra
o Cen
h th
god
oug



- 1 The school of virtue
of
- 2 Instructions for you-
nger Gentlemen &c.
- 3 The childrens petition
&c.
- 4 The Art of divine con-
verse &c.
- 5 Letter of advice to a
young Gent. leavin-
g the University
&c.

THE
Schoole of Vertue, and Booke
of good Nurture, teaching Children
and Youth their duties.

Newly perused, corrected, and amended.

Hereunto is added a brieft Declaration of
the duties of each degree.

Also certaine Prayers and Graces,
compiled by R. C.

*If thou wilt be counted vertuous and holy,
Despise not good counsell, but rebuke folly.*

*Rob. crowley the author =
see the first vol. of Alb. v.*

Supp.



Oxon

LONDON,
Printed by M. Fletcher for Robert Bird.

The Preachers Counsell to Parents and Masters.

R Egard the soft and tender yeares,
O Parents of your childezen deare,
B E vnto them in faith and truth,
E xamples manifest and cleare,
R Emember if the childezen halt,
T He Faults chiefly are in fault.

C ontrole them wisely with thy tongue,
R Eforme them justly with the rod,
O Ut of their hearts while they are young
W eed all abuse offending God,
L Et vice in them haue small abode,
E rror, reproofe, and reprehend
Y Our childezen, that they may amend.

The Authors name in virdict.

Say well some will
by this my labour,
Every one yet
wil not say the same:
Among the good
I shall finde favour,

God forgine them
that doe me blame.
Each man I wish
whom I offend,
Rightly to read me,
& their faults amend.

The



The Schoole of Vertue.



Arise in the morning,
when thou dost awake,
To God so: his grace
thy petition make:
This prayer following
use daily to say,
Thy heart lifting vp
thus doe thou pray.

Morning Prayer.

O God from whom
all good workes proceed,
To thee we repaire
in time of our need,
That with thy grace
thou wouldst vs endue,
Vertue to follow,
and vice to eschew.
Heare this our request
and grant our desire,
O Lord most bountie
we thee require:

The Schoole of Vertue.

This day vs defend,
that walking aright
We may doe the thing
allotted in thy sight,
That as we in yeares
and body doe grow,
So in good vertues
we may likewise stow,
To thy glory, O God,
and joy of our Parents,
Learning to liue
after thy commandements,
Fleeing from sinne
and all kind of crime,
Applying our Bookes,
not losing our time.
That we may goe forward
here in wel-doing,
In this baile of misery
vnto our liues ending,
That after this life
here transitory,
We may attaine
vnto greater glory.
The Lords Prayer then
see that thou recite,
And keepe this good order
each morning and night.

The Schoole of Verme.

How to order thy selfe when thou risest, and
in apparelling thy body.

Chap. 1.



F ever sleath,
and over much sleepe,
In health thy body
therby thou shalt keepe.
Much sleape engendzeth
diseases and paine,

It bulleth the wit,
and hurteth the bzaine.

Early in the morning
thy bedding forsake,
Thy garments put on,
thy selfe ready make.

To cast vp thy bed
let it be thy part,
Else may they report
that beastly thou art.

For so to depart,
and let the same lie,
Is neither handsome
no, yet mannerly.

Dotune from thy chamber
when as thou shalt goe,
Thy Parents salute thou
and the houthold also.

The Schoole of Vertue.

Thy hands see thou wash,
thy hand likewise keepe,
And in thine apparell
see to;ne be no seame.
With thy Cap fairely brusht
thy head cover than.
Putting it off
in speaking to any man.
Care doth counsell thee
thy elders to reuerence,
Declaring thereby
thy duty and obedience.
Thy Shirt-coller fast
vnto thy neck knit,
Comely thy clothing,
about thee make fit,
Without thy Circle,
abroad doe not goe,
Thy Hose faire rub,
and thy Shooes wipe also.
A Napkin see that
thou haue in readinesse.
Thy nose to cleanse
from all filthinesse.
Thy Nails if need be
see that thou pare,
Thy eares keepe cleane,
thy teeth wash thou faire,

The Schoole of Vertue.

If ought about thee
chance to be forne,
Informe thy friends
how it is worne,
That new for thee
they may provide,
Or mend the old
in time being spide.
This done, thy Satchell
and thy booke take,
And to the Schoole
haste doe thou make,
But ere thou goe,
With thy selfe soe thinke
That thou take with thee,
Pen, Paper, and Inke:
For these are things
soe vnder necessary,
Forget not then
with thee them to carry.
The Souldier preparing
himselfe to the field,
Leaues not behind him
his sword nor his shield:
So more should a Scholler
forget foolishly,
What at the Schoole
he must occupy.

These

The Schoole of Vertue.

These things thus had
straight take thy way
Unto the Schoole
without any stay.

How to behaue thy selfe in going by the
streets, and in the Schoole.

Chap. 2.

In going by the way, and passing the street,
I thy Cap put off, salute those ye meet :
In giuing the way to such as passe by,
for it is a point of ciuility.

And if thy way fortune so for to fall,
let it not grieue thee thy fellowes to call.

When to the Schoole thou shalt resort,
this rule marke well I thee exhort :

Thy master being there salute with all reuerence
declaring thereby thy duty and obedience.

Thy fellowes salute in token of loue,
lest of ungentlenesse they doe thee reproue.

Sit downe in thy place, thy Hatchell vntye,
thy Book es taken out thy lesson apply.

All things doe seeme hard when first we begin,
yet labour and diligence at last doe them win.

We ought not to reckon and count the thing hard
that bringeth pleasure and joy afterward,
Learne then in thy youth, for it is most true
it will be too late when age doth ensue.

The Schoole of Vertue.

Deeds that deserved fame and great praise,
buried we see had beene in old dayes,
If learning had not brought them vnto light,
and set them abroad in all peoples sight.
Apply thy mind to learning and science,
for learning indeed wil be thy defence.
Nothing to science compare we may well,
the sweetnesse thereof doth all things excell.
And Cato the wise this woorthy saying hath,
that man waiting learning is an image of death:
The roots of learning most bitter we deeme,
but yet the fruits most pleasant doe seeme.
The laboꝝ for learning while here thou shalt line
the ignorant to teach, and good example giue:
So shalt thou be thought a member most woorthy,
the common wealth to serue in time of necessity.
Experience doth teach, and shew to thee plaine,
that many to honour by vertue attaine,
Which were but of birth both simple and base,
such is the goodnesse of Gods speciall grace:
For he that to honour by vertue doth rise,
is double happy, and counted most wise:
If thou doubt any thing, desire to be told,
no shame to learne, be thou neuer so old.
Ignorance doth cause great errors in vs,
for wanting knowledge doubts to discusse.
Then learne to discerne the good from the ill,
and such as thee warne beare to them good will.
When

The Schoole of Vertue.

When from the Schoole ye shall take the way,
orderly goe ye two in array :
Your selues matching as meet as ye may,
that men in beholding may well of you say,
In commending those your mannerly waies,
which needs must sound to your great praise.
Not running on heapes as swarmes of Bees,
as at this day every man sees,
Not vsing but refusing such idle toys,
as commonly are vsed in these dayes of boyes :
As whooping and hollowing, as in hunting the fox,
that men in hearing deride them with mocks.
This foolishnesse for sake, this folly eschew,
and for your owne praise mark this doth ensue.
In going by the way neither talke nor fangle,
gape not, nor gaze not at every new fangle,
But soberly goe with countenance graue,
humbly your selues to all men behaue,
Be free of a hat, and frank of a knie,
and beloued of all men be sure thou shalt be :
Be lowly and gentle, and meeke of mood,
that men cannot chuse but of thee speak good.
In passing the streets doe no body harme,
vse but few words, and thy tongue charme.
Then may men see that grace in thee groweth,
from whence every vertue abundantly floweth.
When thou art come where thy Parents do dwell
thy leane there taking, bid thy fellows farewell :

The

The Schoole of Vertue.

The house then entring in the Parents presence,
humbly salute them with all due reverence.

How to behaue thy selfe in sitting at the
Table. Chap. 3:

Vhen do come to the Table,
the Parents shall sit:

In place be ready

for the purpose most fit:

With sober countenance looke them in the face
thy hands holding vp thus begin grace.

Grace before meat.

Give thanks to God (with one accord)
for that shall be set on this board,
And be not carefull what to eate,
to each thing living the Lord sends meat.
For food he will not see you perish,
but will you feed, foster, and cherish.
Take well in worth what he hath sent,
and at this time be therewith content.
Praising God. Amen,

As treatably speaking, as thou art able,
For their vnderstanding that sit at the Table.
Grace being said, low courtesie make you,
And mannerly say, Much good may it doe you.

Dr

The Schoole of Vertue.

Of stature then if able thou be,
to serue at the table it shall become thee,
In bzinging to it such meate as shall need,
for thy Father and Mother thereon to feed.
Dishes with measure thou ought'st not to fill,
else maist thou happen thy seruice to spill
Upon thine apparell, or else on the cloath,
which for to doe would anger them both.
Spare Trenchers, & Napkins haue in readinesse,
to serue at the Table if there come any guest.
Haue a quick eye that nothing doe want,
of necessary things for there be no scant,
As of bread and drinke provide there be plenty,
the Woyder with bones for oft thou empty.
At hand be ready if any doe call,
to fetch or take vp if ought chance to fall.
When they haue done, then ready make,
the Table vp faire in order to take :
First, the salt see that thou coner,
hauing by thee either one or other,
Who from thy hands may each thing conuay,
as from the Table thou shalt take away.
A Woyder vpon the Table then haue,
the trenchers and Napkins therein for to saue.
The crumbs with a Napkin be carefull to swaep,
at the tables end in a Woyder them keepe :
When before each man a cleane trencher lay,
the best seruing first, the rest in array.

Then

The Schoole of Vertue.

When Cheese with fruit on the Table set,
Wickets or Carrawayes, as ye may get.
Wine see thou fill then, or else Ale or Beere,
but wine is the meepest to make vp the cheers.
Then see thou tend the Table vpon,
it for to void, when thy Parents haue done.
Each side of the cloath see thou turne in,
folding it vp, at the high end begin.
A cleane Towel then on the Table spread,
a Towel wanting, the cloath take in stead:
The Basen and Cioze to the Table bzing,
in place conuenient their pleasures abiding.
When thou shalt see them ready to wash,
the Cioze take vp, and be not too rash
In pouring out water more then wil suffice:
then take vp the cloath that they may arise,
All things thus done, forget not thy duty,
before the Table to make low curtesie.

How to order thy self sitting at the Table.

Chap. 4.

O Children giue eare your duties to learne,
how at the table your selues to gouerne,
Presume not too high, I say in no case,
in sitting downe to your betters giue place,
Suffer each man first serued to be,
for it is a point of great curtesie.

And

The Schoole of Vertue.

And when they are serued pause thou a space
for that is a signe of nurture and grace.
Salt with thy knife then reach to and take,
thy bread cut faire and no mammals make.
Thy spoone with pottage too full doe not fill,
for fouling the cloath if it chance to spill:
And rudenesse it is thy pottage to sup,
or speake to any, his nose in the cup.
Thy knife ~~be~~ be sharp, to cut smooth thy meate,
thy mouth fill not full when as thou dost eate.
Not smacking thy lips, as commonly doe Hogs,
nor gnawing of bones as doe dunghill dogs.
Such rudenesse abhorre, such beastlinesse shie,
at the Table behaue thy selfe mannerly.
Thy fingers keepe cleane thy trencher vpon,
hauing a Napkin to wipe them thereon:
Thy mouth in like case cleane doe thou make,
the cup to drinke in, if in hand thou it take.
Let not thy tongue at the Table walke,
and of no matter either sangle or talke:
Temper thy tongue and thy belly alway,
for measure is treasure the prouerbe doth say,
And measure in all things is to be vsed,
what is without measure ought to be refused.
For keeping of silence thou shalt not be shent,
whereas thy talking may cause thee repent.
Both speech and silence are things commendable,
but silence is meetest for a child at the Table.

The Schoole of Vertue.

For Cato doth say, that in old and young,
the first step to vertue is to brydle the tongue :
Pick not thy teeth at the table sitting,
and vse not at meales ouer much spitting.
His rudenesse in youth is nought at a word,
thy selfe mannetly behaue at the word.
If occasion of laughter at the table you see,
beware out of measure at no hand you be,
Of good manners learne, and know what ye can,
it will thee pferre when thou art a man.
Aristotle the Philosopher this worthy saying writ
that manners in a child are counted moze fit,
The playing on instrumētts, or any vain pleasure:
for vertuous māners are most pprecious treasure.
With this prudent saying be not offended,
for playing on instruments is not discōmended.
The Philosopher's rule herein hath not erred,
māners befoze musique he would haue ppreferred
Refuse not good counsell, nor his words despise,
to vertue & knowle dge by them thou maist rise.

How to order thy self in the Church.

Chap. 5.

When to the Church thou shalt take thy way
kneeling or stāding to God humbly pray,
All worldly matters from thy mind put apart,
and earnestly praying to God list thy heart :

The Schoole of Vertue.

A contrite heart he will not despise,
but doth account it a sweet sacrifice.
To him thy sinnes shew and confesse,
asking for them grace and forgiveness,
He is the Physitian that knoweth thy soze,
and can to health againe thee restore.
Then aske thou in faith not doubting to haue,
e thou shalt receiue that which thou dost craue.
If lawfull it be of God to require,
he will heare thy suit and grant thy desire.
More mercifull he is than tongue can expresse,
the Authoꝝ and giuer of all grace and goodnesse.
All ye that labour and burthened be,
I will refresh in comming to me,
These are Christs words, the Scripture is plain
spoken to all such as here suffer paine.
Our wills to his word now let vs frame,
the heauenly habitation thereby we may claim.
In the Church comely thy selfe behaue,
sober in carriage with countenance graue,
While you be there talke of no matter,
noꝝ with one another whisper noꝝ clatter,
Order thy selfe reuerently alway,
when to the Church thou shalt come to pray.
Each thing hath his time, consider the place,
for it is a token of vertue and grace.
The Lord doth call it the house of prayer,
it must not be vsed as a Market oꝝ fayer.

The Schoole of Vertue.

The fruits of Gaming, Vertue, and Learning. Chap. 6.

O Little Chilozen, eschue each ill game,
for that hath brought many one vnto shame
As Diceing and Carding with such other playes,
these haue vndone many we see now a dayes:
But if thou delight in any such thing,
delight in knowledge, vertue, and learning.
For learning will lead thee to the schoole of vertue
and vertue will teach thee vice to eschue:
Wise being subdu'd, thou canst not but flourish,
happy is that man that vertue doth nourish.
By knowledge likewise thou shalt doubts discern
and all other things needfull to learne.
These are the fruits which by them we take,
cursed be they which doe them forsake.
But we erre in wist, following our will,
in iudging that good which is very ill.
Let reason thee rule, and not will thee lead,
in following thy fancy a wrong path to tread.
But subdue thy lust, and conquer thy will,
if it shall mone thee to doe what is ill.
For what hurt by game so many doth grow,
no wise man I thinke but doth it well know.
Experience doth teach and make manifest,
that honest men it hate and detest.

The Schoole of Vertue.

Strife and debate, murder and theft,
which among Christians I would God were left
Cursing and banning, swearing and tearing,
that no Christian heart can abide the hearing,
These are the fruits which from gaming do spring
avoid gaming therefore, for there is no worse
(thing).

How to behave thy selfe in talking with
any man. Chap. 7.

If one demand a question of thee,
in answering too hasty take heed how thou be,
Weigh well his words, the case understand,
ere an answer to make thou dost take in hand:
Or else he may judge in thee little wit,
to answer a question not knowing it.
Suffer his tale out whole to be told,
then speak thou maiest boldly, and not be controld
Low obeysance make, looke him in the face,
and treatably speaking, thy words duly place.
With countenance sober, and body upright,
thy feet fast together, thy hands in like plight.
Cast not thine eye on euery side,
and when thou art praised therein take no pride.
In telling thy tale neither laugh nor yet smile,
such folly forsake thou and count it but vile.
In an audible voyce thy words plainly utter,
smoothly pronounce them without stop or stutter,

The Schoole of Vertue.

Too high or too low, since both exceed measure,
in vsing thy tongue, in thy talk take no pleasure.
Be carefull an order to keepe and obserue,
so from the purpose thou shalt seldom swerne.
Hastinesse of speech will cause thee to faile,
and make thee to misse in telling thy tale.
To stutter and stammer is a soule crime,
learne then to leane it, take warning in time.
How cuill a child it doth become
be thy selfe Iudge, thou hauing wisdom: :
And sure it is taken by custome and vze,
while young you be, there is hope of cure,
This generall rule yet take with thee,
in speaking to any bare headed be,
The common pzoners remember ye oft,
better be vnsted, then vnmanerly taught.

How to behaue thy selfe, being sent on a
message. Chap.8.

If on a message forth thou be sent, (meant,
take heed to the same and marke what is
Depart not away if thou be in doubt,
but know well the message before thou passe out:
With possible speed then haste thee right soone,
if need so require that so it were done.
After humble obedience thy message discharge,
in vttering thy words be not too large :

The Schoole of Vertue.

But after thy matter frame thou thy talk,
not letting thy tongue in wastefull wordes walk
And to thy Master therein make relation,
euer as thine answer shall giue thee occasion:
Neither adde nor diminish any thing fro the same
lest it turne afterwards to rebuke and shame.
But the same utter so neere as thou maist,
and no fault shall they find with what thou saist.
Thus doing, from fault thou shalt be set free,
and counted a servant vpright in degree.

Against envie and malice. Chap. 9.

If vnto anger thy heart be in thral,
reason not ruling thee, needs must thou fall,
Conquer thy will and bryde thy lust,
not following thy fancy though occasion be iust.
For anger and fury will thee so change,
that thy doings to wise men will seem very strange.
All anger and wrath fray far from thy flesh,
for wrath saith Plato leads shame a leash.
The hasty man doth neuer want trouble,
his madnesse of mind his anguish doth double.
If malice doth moue to reuenge thy cause,
breathe Almighty God and danger of lawes:
Reuenge not thy selfe though able thou be,
forgiue the offender and friendly agree:
He is perfectly patient and bold of disdain

that

The Schoole of Vertue.

that can both anger and fury reſtaine.
Enuie in no caſe the ſtate of thy brother,
in word nor deed hurt no one nor other.
Debate and deceit, contention and ſtriſe,
are the chiefe fruits of an euill life,
And Solomon ſaith, an enuiouſ heart,
of pleaſure or profit receiveth no part.

The fruits of Charity, Love, and Patience. Chap. 10.

Charity ſeeketh not what to her doth belong,
but patiently abiding ſuſtains rather wrong:
Not enuying, but ſorbearing with lenie & patience
ſo noble is her nature ſorgiving all offence.
And loue doth moue the mind to mercy,
but malice againe doth worke the contrary,
Which in wicked men will euer beare ſtroke,
but patience doth teach thee to beare every yoke:
Where patience and loue together doe dwell,
all hate and debate, and malice they expell:
Loue conſtant with faith, Pythagoras doth call
a ſoueraigne vertue, and a ſeuell principall.
Cato doth ſpeake the ſame in effect,
where loue is not, vertue is imperfect.
Deſire of God to aſſiſt thee with grace,
charity to uſe, and vertue to embrace,
Theſe thee following will thee inſtruct,

The Schoole of Vertue.

and to vertues Schoole they will thee conduct,
And from vertues Schoole to eternall blisse,
where perfect joy continually is.

Against the horrible sinne of swearing.

Chap. II.

In vaine take not the name of God,
swear not at all for feare of his rod,
The house with plagues he threatneth to visit,
where oathes are vsed they cannot escape it.
Just are his judgements, and true is his word,
and sharper it is then a two edged sword.
Wherefore beware thou of his indignation,
learne to line well in thy vocation,
Wherunto the Lord through grace both thee call,
rising againe if thou fortune to fall,
By prayer and repentance, and mind to amend,
for Christ would haue saved all such as offend,
If they doe turne from their wickednesse,
and purpose to line in vertue and godlinesse.
What better art thou for thy cursed swearing
like a blasphemous beast, the name of God tear,
Provoking his ire, & kindling his wrath, (ring :
to endlesse perdition the perillous path.
Seneca doth counsell thee all swearing to refraine
although much profit by it thou maist gaine,
Pericles whose words are manifest and true,
doth thee admonish all oathes to eschue.

The

The Schoole of Vertue.

The late likewise, which God the Lord gave,
swearing amongst vs by no meanes would haue
The counsell of Philosophers I haue expressed,
amongst whom swearing was vtterly detested.
Much lesse among Christians it ought to be vsed,
for it comes of the Deuill, and must be refused.

Against the vice of filthy talke.

Chap. 12.

No filthy talke in any wise vse,
thy tongue thereby like a beast to abuse,
Of euery idle word account we shall render,
and all men I would this saying to remember,
God the iust Iudge at the generall day,
will take account of all that we say.
That day to the iust most ioyfull shall be,
but all the wicked confusion shall see,
As we doe here, like regard we shall haue,
vlesse we repent, and mercy of God craue.
If God will deale with vs so straight,
for things that be of little waight,
Then haue we not cause to feare and dread,
our euill conuersation, and liues lewdly led?
Thy tongue take heed thou doe refraine
from speaking of words that are but vaine.
Thy will and wit to goodnesse apply,
if the seruant of God then wilt liue and die.

Against

The Schoole of Vertue.

Against the vice of lying. Chap. 13.

To sozge, to faine, to flatter to lye,
requires diuers colozs with woordes faire & nice
But the utterance of truth is simple and plaine,
and needeth no study to sozge and to faine.
Wherefore speake truth howeuer stand the case,
so shalt thou find moze fauour and grace.
Use truth, and tell truth in what thou goest about,
for time in all things the truth will try out:
Shame is the reward that to lying is due,
to avoid shame therefore tell what is true.
A liar by his lying obtaineth this profit,
that when he tells truth no man will him credit.
Then let thy talke with truth well agree,
and shamed therefore thou shalt neuer be,
How may a man to a liar giue trust:
doubt his deeds rather, if his woordes be vnjust.
By speaking of truth there cometh no shame,
but uttering of lyes deserueth much blame:
And though by lying thou thickest a while,
yet at the last it will thee beguile.
Trust to the truth, and speake what is plaine,
for the death of the soule in lyes both remaine.



A Prayer to be said when thou
goest to bed.

O Mercifull God heare our request,
And grant vnto vs this night quiet rest,
Into thy tuition O Lord doe vs take,
Though our bodies sleepe, yet let our minds wake.
Remit the offence this day we haue wrought,
To thee & our neighbours in word, deed, & thought.
And grant vs thy grace henceforth to fly sinne,
That a new Christian life we may all begin.
Deliuier and defend vs this night from all euill,
And from danger of Satan the Deuill,
Who like a Lyon goeth about night and day,
By all subtil meanes still seeking his prey.
Assist vs (O Lord God) with thy spirit of grace,
That valiantly from vs the Fiend we may chase,
And in getting the victorie may lift vp our voice,
And in thy great strength triumph and reioyce.
Saying thus, O Lord to thee be all praise,
For thy mighty protection both now and alwaies.
Thus ordering our selues God wil vs blesse then
With life everlasting. Let vs all say Amen.

The

The particular duties of all degrees.

Ye Princes of the earth,
this thort lesson learne,
Scke after knowledg,
all doubts to discerne.

Ye Judges gine judgement
accoꝝding to right,
As may be found acceptable
in the Lords sight.

Ye Prelates preach purely,
the word of the Lord,
That your preaching and lining
in one may accoꝝd.

Ye Fathers and Mothers
your childeꝝ so instruct,
As may them to grace
and vertue conduct.

Ye childeꝝ likewise
your Parents obey,
In all kinde of gobliness,
as much as you may.

Ye masters doe you
the thing that is right,
Dealing in conscience,
and not as you might.

Ye

The particular duties of all degrees.

We servants apply
your businesse and art,
Doing the same truly
in singlenesse of heart.

We husbands loue your wiues,
and with them dwell,
Use gentle wordes,
and bitternesse expell.

We wiues loue your Husbands,
and obedient be :
For they are your heads,
and aboue in degree.

We Parsons and Vicars,
that haue cure and charge,
Take heed to your flocks,
and run not at large.

We men of Law,
in no wise delay,
The cause of the poore,
but help what ye may.

We that be Craftsmen,
in deceit take no pleasure,
But giue to all men,
one weight, tale, and measure,

The particular duties of all degrees.

Pe that be Landlozds,
and haue houses to let,
At reasonable rents
them bargaine and set.

Pe Merchants that vse
to buy and to sell,
Use lawfull wares,
so shall you doe well.

Pe Subjects liue ye,
in obedience and awe,
Fearing Gods iudgements,
and danger of Law.

Pe rich men whom God,
abundance hath sent,
Relieve the poore people,
and indigent.

Pe miserable poore
be content with your state,
And though you be needy,
yet grudge not therat.

Pe great men the causes
of widdowes and fatherlesse,
Defend against all such
as would them oppresse.

The particular duties of all degrees.

All ye that are called
to any kind of office,
Execute the same truly
according to justice.

Let vs live here
in our vocation,
To the glory of God,
and profit of our nation.

Lastly, to come
to true English hearts,
To live in submission
it shall be our parts.

And for King Charles,
our King let vs pray,
Whom the Lord God preserve,
and defend night and day.

With his Highnesse Councell,
and all the Nobility,
Bishops and Churchmen,
and all the Commonalty.

God grant vs to doe this,
which sitteth on hie,
Then well shall we live,
and well shall we die.

F.S.

Certaine

Anthony Wood

Certain Prayers and Graces newly added,
to be used of Schollers, both
before and after noone.

Compiled, by R.C.

Now that the day-star both appeare,
to God deuoutly let vs call,
That in the deeds of day-light cleare,
he keepe vs from misfortunes all.

Let him temper our tatling tongue,
by brideling it after his will,
Lest hoꝛroꝛ vile breake vs among,
with words of strife that sound full ill.

Let him coner our sight allway,
by feeding it as he knowes best.
Lest we delight in vaine things tho,
and so dꝛate them into our bꝛeast.

Let all the secrets of our hearts
be pure and cleane from filthinesse,
Let sloathfull sluggishnesse depart
from vs that study doe pꝛofesse.

Let meane diet of drinke and meate,
beate downe the pꝛide of filthy flesh,
Lest raging in that filthy heat
it lose of youth the flowers fresh.

Prayers for Schollers.

These things we craue, that when the day
by course of kinde away shall passe,
And night shall come then may we may
in praise of him to our place.

And that we may still beare in mind,
in what manner for the day shall spend,
Let vs read what we desire find
in booke that were made to that end.

In Exodus and other places
that written were by Gods elect,
We find Gods precepts written so,
as after followeth in effect.

When Israels son in wilderness
could not abide Gods voice to beare,
Then Moses did him selfe expose,
for them before God to appeare.

And at the Lords commandement
he tolde to him his seruant true:
Up to mount Horeb then they went
to learn this Law which doth ensue.

Which Law God writ in Tables twaine,
of stone so hard which might last long:
And would the same should still remaine
among his folke both old and young.

Prayers for Schollers: 7

And first to make their mindes attent,
he said (**I** Israel gine care)
I am the Lord omnipotent,
whom thou must serue, obey, and feare.
For **I** thee brought from carefulty all;
wherein thou wast in Egypt long,
And couldest there find no ease at all,
but wert faine to suffer toying.
Thou shalt therefore haue in my sight,
none other God but onely me:
For **I** alone haue power and might,
and all the rest beaine fools be.
Thou shalt not call out, paine, nor daine,
for thee the forme of any thing,
In Heauen or earth, or stand in aere
of ought that is of mans making.
For why? **I** am a jealous God,
and will mine honour to none gine:
I beat the children with sharpe rod,
that like their wicked parents line.
And that, to thine or foure descents,
in such of them as doe hate me,
And keepe not my commandements,
but in their doings wicked be:

Prayers for Schollers.

But such as lone euen as they should
me, and my lames, and them obserue,
I shew mercy a thousand fold,
and them from euils I preserue.

Take not in vaine Gods holy Name,
but vse it with all reuerence,
For why? The Lord doth all such blame,
as heresa doe commit offence.

Remember that thou holy keepe
the day of rest, as God doth will;
Six dayes thou shalt thy worke apply,
and doe all things that be not ill.

But the seventh day is the Lords rest,
wherein no vile worke may be done,
By thee, thy childe, thy slane or beast,
or stranger that with thee doth men.

For in six dayes the Lord did frame
the heauen, the earth, the creatures all,
The seventh he ceaseth, and blest the same
as time for his on him to call.

All these precepts the Lord did write
in the first Table made of stone,
And would they should in them delight,
that for his loue serue him alone.

Prayers for Schollers.

The second Table followeth then,
wherein the Lord instructeth us
How to behaue vs towards all men,
and in the same is written thus.

Unto thy Parents honoꝛ giue,
as Gods Commandements teacheth thee,
That thou long daies and good fruit haue,
on earth where thine abode shall be.

Murder no man by word nor deed,
with tongue, or sword, or other thing,
Doe nought from whence hate may proceed,
for murder out of hate doth spring.

Avoid all foule adultery,
and all things that thereto belong,
And fitt thy thoughtes and lusts be true,
and all unchaunce take of thy tongue.

Take not by force, or by rapine,
the things that others doe possesse,
For so to take what is not thine,
before God is great wickednesse.

Against no man false witness be,
but tell the truth alway,
For God thy secret thoughtes doth see,
and will thee iudge at the last day.

Prayers for Schollers.

Thou shalt not in thy heart desire,
thy neighbour a luste at will to haue,
His house nor field nor thou require,
nor his servant, nor his slave.

Be not desirous to receiue
his ore, his asse, nor any beast,
That he is not willing to leaue,
nor ought that by him is possesse.

These be the Lawes that God did giue
to Jacobs sode in wilderness,
And would that they therein should liue,
that will an endlesse life possesse.

But such as will the Lawe neglect,
and walke after fleshly desire,
The Lord at last will them reject,
to dwell in everlasting fire.

The Lord God for his mercies sake,
guide us forth in his perfect way:
That we may scape the fiery lake,
and liue with him in blisse for aye.

That these things may be granted vs,
at this time and henceforth allway,
In the name of our Lord Iesus,
to God the Father let vs pray,

Our Father which in heauen art,
and dost raigne ouer all :

Thy holy name be sanctified
among both great and small.

Thy kingdome come, to wherein we may
no wicked thing abide :

For ought that doth set vp it selfe
is putt by with pride.

Thy will be done vpon the earth,
like as in heauen above,
where all thy creatures worke thy will,
because they see thee loue.

Giue vs this day our daily bread,
which need doth make vs crave,
For why? our soules and bodies both
of thee thy food must haue.

To aske forgiveness of our finnes,
deare Father we are bold,
As we forgive things that are done
against us manifold.

Do not thou vs to tryall bring,
for we are weak indeed :

But when shame shall vs all assault,
deliuer vs with speed.

Prayers for Schollers.

Foꝛ why? the kingdome and the power,
and glorie euer whit
Is thine and shall be euer moze,
all soules say, So be it.

O Lord p̄serue our King and Quene,
with all his Royall traine:
But chiefly such as zealous be,
thy Gospel to maintaine:
Which grant, O God, till day of doome
in Britaine may remaine.

Prayers for Mid-day.

Now that we haue the morning spent,
in learnings honest exercise,
Lest natures bow be ouer bent,
our bodies let vs not despise,
Let vs therefore take at Gods hand
such nourishment as he doth giue,
To feed his folke by Sea and Land,
without the which we cannot liue.
And that we may auoid excelle,
to him foꝛ Grace now let vs call,
Foꝛ surfet doth the wit oppresse,
and doth weth good things naturall.
And moze, besides, the gifts of God
if we abuse vnto our shame,
We worthy are to feele the rod
foꝛ such dishonour to his name,

Prayers for Schollers.

That we therefore may hold the means
to him that made vs, let vs pray:
And to his promise let vs lean,
that will vs in his name to say,
Our Father which art, &c.

Prayers for Euening.

Before the cleare light of the day
by course of kind vnto vs end,

To God deuoutly let vs pray,

that he will vs keepe and defend:

And that all dreames filthy and vaine,
with fantasies that might doth bring,

May fly farre from our heauy baine,
while we by slepe sleeke refreshing.

And that he will our foes suppress,
who still doe seeke vs to beguile:

So that no manner of wickednesse
haue power our bodies to defile,

And more besides, that when we sleepe
he will vouchsafe vs wished ease:

So shall we when the day doth peep,
his Poesie with praises please:

Now that the Father of all might,
will grant this for his deare Sonnes sake,

Let vs most humble in his sight,
as he hath taught our prayers make:

Saying, Our Father, as before.

Grace before meat.

The Lord that did all things create
For man, to serue him at his need,
Blesse all that we doe drinke or eat,
And giue it strength our flesh to feede:
For whatsoever shall nourish indeed,
Whether it be good for man or beast,
Must by his mighty power be blest.
And sith we haue an inward man,
That must with inward food be fed,
Which by no meanes obtaine we can,
But by him that is heauenly bread,
And of all spirituall things the head:
Let vs still feed on him in mind,
That gaue his flesh to feed mankind.
Thus doing we shall run our race,
Without the want of any food,
And at the last come to the place
That promise was to Abrahams brood,
And by faith tast in Christ his blood.
Where euer more we shall him see.
That is our God in persons three.
O Lord preserve in health and peace
King Charles our gracious King,
Thy holy Spirit in him increase,
That he may be as he hath bin,
A sword to cut off Popery cleane,
That hee and we may hold that truth
Which he hath loved from his youth.

Amen.

Now

Grace after meat.

Thanks be to God in heauen above,
for he hath fed vs well,
And we beseech his gracious love
to feed our soules as well,
Repentance with the fruits thereof,
that we neuer forget,
Lender (O Lord) thy help Church,
good rules in it to set:
And encrease vpon England
thy heauenly grace do thou send,
That it may by thy word and truth,
our sinfull soules amend.
And finally, all such as be
afflicted for thy word,
Comfört them by the holy Ghost
through Iesus Christ our Lord.
O Lord preserve in peace and wealth
Our noble King, and send him health.

Grace after meat.

To eat and drinke doth small auaile,
the world is all but vaine,
Except the Lord our hearts doe guide
our pleasures are but paine.
Grant vs therefore, O Christ, that we
may all with one accord,
Not lye to eat, but eat to lye,
and lye to praise the Lord.

Amen.

Grace before meat.

The eyes of all things do looke up and trust in thee (O Lord) thou givest them meat in due season, thou openest thy hands, and fillest with thy blessing every living creature: good Lord, bless us and all the gifts that we receive of thy boundles liberalitie, through Jesus Christ our Lord, Amen.

Grace after meat.

The God of all power, who hath called from death the great Pastor of his sheep, the Lord Jesus, comfort & defend the flock which he hath redeemed by the blood of his eternall Testament: increase the number of true preachers, repress the number of obstinate Opposers, manifest a light in the hearts of the ignorant, release the prisoners of such as be afflicted, but especially those that suffer for the testimony of the truth: And finally overcome Satan by the power of our Lord Jesus Christ. Amen.

Grace after meat.

Christ which at his last supper gave himself unto us, promising his body to be crucified, & his blood to be shed for our sinnes, bless us and our meat. Amen.

The God of peace & love, vouchsafe alway to dwell with us, and thou Lord have mercy upon us. Glory, honor, & praise be given to thee O Lord which



